The Bombay Guardian.

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WEEKLY REVIEW.

—The editor of the *World* clamis to have a knowledge of heavenly things that justifies him in sharply rebuking Mr. Spurgeon for a sermon suggested by the *Princess Alice* disaster. Ift he *World* is right Mr. Spurgeon does not know God at all: he worships a being of his own creation; an awfully malignant being. The *World*, in its own peculiar—and somewhat absurd—style, asks:

"Are we to bear unmoved the sanctimoniously complacent cant which poisons the Fountain of all Goodness with nonsense and impiety? Logic is as much beneath, as the true reverence of humility is above, these arbitrary manufacturers of a malignant Deity."

Well, what was the dreadful language used by Mr. Spurgeon? The following extracts are torn from their connection and presented as evidence that Mr. Spurgeon is a maligner of God:

'This calamity was permitted and controlled by the overruling hand of God.' 'The calamity was sent with a particular purpose.' 'It is difficult to understand why God permits evil, seeing that He is always Master of the situation; but it is quite certain that there is much moral evil and great physical evil which God permits, and which He could, *if He liked*, stop.' He might have interfered to avert this disaster; 'but it was His *plan* that things should be as they are, and this plan was carried out under the shadow of the Fall." 'They had to die some day, and they might as well die one way as another.' 'If God were to interpose to prevent such calamities, that of itself would involve many evils'

The *World* would have us believe that these statements are untrue. Does the *World* mean to tell us that this calamity was not foreseen and not permitted by God? That God was without the power to hinder it? That the universe would be better governed if it were differently governed? If we had Mr. Spurgeon's sermon before us, we would doubtless find that he fully recognized the calamity as due to a failure on the part of man, and would hold man to a strict accountability for his part in it. It is none the less true that neither this nor any other event could come to pass unless God permitted it, and this permission implies foreknowledge. Has God a plan or has he not, in the government of the world? Our Lord said to Pilate, Thou could'st do nothing at all against me, except it were given thee from above; yet we are told that it was by 'wicked hands' our Lord was done to death.—Millions of passengers are carried on the Thames with safety; may we see the hand of God in this? It is not Calvinism, but the inspired word of God, that tells us, "of Him, through Him and to Him are all things."

—The *Examiner* says:

"Many are led to consider whether we are either wise or just in sending tens of thousands of pounds abroad to "convert" people who are more moral than ourselves, while at home we leave sunk in vice, ignorance, and degradation, millions of our own countrymen. It is a rule of all decent society that nothing shall be said to offend any man's religious convictions. Yet it seems extraordinary that the very people who would close their doors to any one who would transgress this maxim of good breeding, subscribe money, write books and tracts, and send agents abroad to badger polished Brahmins into their way of thinking, or to grossly insult the cherished faith of millions of our fellow subjects!"

We admire the "we" at the beginning of this paragraph. One would think the *Examiner* and his friends were subscribing to Missions. Missions to foreign lands are supported by those whose Master is Christ. There are about 50,000 ministers and we know not how many editors in the United Kingdom to look after the heathen there. If "the laws of all decent society" had been more obeyed than the laws of God, no Christianity would have been introduced into England, and the editor of the *Examiner* might have been a Druid or a Pict. What a pity that the laws of society were forgotten by those who went to the Cannibal islands.

—*Gilert* of the *Times of India* thinks it neither unnatural nor unpardonable that Mrs. Bravo, after the events at Balham, should have taken refuge once more in intoxication. We think it both unnatural and unpardonable. A person who yields to intoxication makes himself over to Satan, and his powers will thenceforth be used against himself and against society. There is no way whereby a man can more effectually intensify any misfortune that may have happened to him. It is impossible to intertain the slightest respect for one who meets 'the slings and arrows of outrageous fortune' in this way.

—A correspondent of the *Lucknow Witness* gives some information about the Missionary Conference to be held at Bangalore in June next. The Conference is specially to represent the Missions in the Madras Presidency. A representative rather than a large gathering is proposed. The proposal is said to have originated with Dr. Murdoch, and it seems a pity that he himself should not be present; he intends visiting Australia next year.

—We are favoured with a copy of the *Vedarthayatna* (attempt to interpret the Vedas) for May, 1878 containing hymns 106-111 of the Rig-Veda-Sanhita, in Sanscrit, Marathi and English, with Marathi comment. 26 parts of 64 pp. 8vo. each have been issued; 4 or 5 more parts will bring the first *Ashtaka* of this collection to a close. The *ashtaka* is the eighth part of the whole. It will take rather morethan 20 years to bring the whole to completion. Hymns 110 and 111 are addressed to certain godsc alled *R'bhus*, three in number, who appear to have been artificers at the court of Indra, and to have had in common with the other gods mentioned in the Vedas, a weakness for the *soma* stimulant.

—The directors of the G. I P. Railway Co have taken a step in the right direction, in sending out instructions to re-instate Mr. Bedford and Mr. Dewey. The unfortunate criticisms of H. E. the Governor, have not had much weight with them. This re-instatement of men against whom it has been found impossible to prove anything, cannot be regarded as any reparation for the injury done them, but it is a cessation from a course of injustice; and perhaps something may yet be done by way of reparation.

—We have received, beside the one which we print some additional letters on the subject of Caste among Christians, indignantly repudiatin the charge brought, and another from "A Convert;" but as their arguments have been already stated, and their publication would only call forth rejoinders, we think it better to omit them. The Rev. Vishnu Bhaskar, with reference to a conjecture of A.B.C., wishes us to say that he is not the writer of the letters signed "A Convert" and forty years ago was only five years old, and it is only 25 years since his conversion. His opinion is that Caste has no place among the Native Christians of this Presidency, with whom he is acquainted. He has known persons to be excluded from Church-communion for Caste usages, as for immorality.

—The *Indian Mirror* says:

"Another gentlemen has offered to write an epitaph for the Brahmo Somaj, and this is our old and respected friend, Dr. Murray Mitchell. After writing in his usual graphic style of the reign of "bitterness and strife" in our church consequent upon the marriage of the Minister's daughter, the Reverend gentleman finishes by saying:—"We shall watch its future history with the deepest interest. We may have to write its epitaph ere long." This honorable desire to write epitaphs *gratis* seem to be fast speading among our Christian friends, whose obtrusive kindness and obliging temper demand, indeed, a grateful acknowledgment from those whom they are so anxious to serve, and whose departure from this world they so sincerely wish. But one thing strikes us. Christ came to save; the *padri* wishes to kill and write an epitaph. It is too bad that the Brahmo Somaj does not die though so many are killing it every year!"

The *padri* wants to save the Somajists from a vessel not seaworthy. But really, has not the *Brahmo dhurm* died more than once? Has it not passed through several metempsychoses? In last week's *Mirror* there was a panegyric of the gods worshipped in the Doorga Pooja, and this week we have the following apostrophe to Gunga,—which looks as though the circle of transmigrations were nearly accomplished:

"How ancient, how sacred and noble this great stream! How precious and dear its associations! For ages has the Gunga fertilized and enriched the country, yielding to the peasant grain and to the trader wealth in abundance. Bengal owed its riches and prosperity mainly to this great river, and hence Bengal was often seen prostrating herself in adoration before Gunga as her Friend and Benefactress. Not only physically but spiritually, too, was the country indebted to this ancient stream. How many devotees had learnt and practised true *yoga* and *bhakti* on the banks of the river, and also at its source! How many, sitting quietly in the evening on either bank, have contemplated, in the course of centuries gone by, the glory of God and the beauty of creation, and gathered the treasures of faith, asceticism, love and purity! Let the Brahmo of the present day call to mind these sacred associations, and fill his heart with grateful reverence towards this holy river coming down from the feet of the Lord."

—Among other Resolutions adopted by the Pan-Anglican Synod in July last was one disapproving of a Bishop's exercising the absolute power of taking away licenses from clergy who have been guilty of no grave ecclesiastical offence, without reasons assigned. The matter should be referred to the Metropolitan. This will hardly meet the demands of some cases that may arise. We do not see how it will long continue possible for the Church Missionary Society to carry out their distinctive principles in provinces where a Ritualistic Bishop claims to have the control of the English clergy. The sympathies of the laity are by a large majority with the work of the C.M.S., as was lately illustrated in one of the churches of this Presidency when a collection was taken for the two missionary societies. Formerly, the collection for each society was taken by itself; but it was thought better (for the S. P. G.) that there should be a single collection, to be divided between the two. But donors may designate which Society they wish their money applied to; and on the occasion referred to, out of about Rs 200 contributed all but Rs. 16 was docketed for the C. M. S. Yet the Bishop of this diocese threw all the weight of his personal influence into the mission-work of the other Society.

—We have received a letter on "Christians and Debt," with the sentiments of which we agree, but it is too imperfectly expressed to do much good. The writer points out that it is the desire to go beyond one's means in dress and generally in the style of living, that betrays many into debt.

—With reference to a statement made by a correspondent of the *Times of India*, we are requested to say that "there is not one child of Roman Catholic parents in the Indo-British Institution." We are rather sorry for it, as we have the impression that the children of Protestant parents are found in Roman Catholic Institutions. There are at present 93 boarders in the Indo-British Institution.

—We learn from the Report of the Victoria High School, Poona (Mrs Sorabji's School) that the attendance has been good and the progress satisfactory.

"Although two new Schools have since our last report been started in the place by our Scottish and Methodist brethren, and though some of our pupils belonging to these denominations have left us in consequence, yet the number on our School roll stands this day the same as it did last year, the vacancies being filled up by new comers."

The number of pupils is not stated. Several children of Brahmin and Parsee families attend The Report is accompanied by commendatory notices from gentlemen and ladies who have visited the School. The school is carried on at considerable sacrifice by Mrs. Sorabji, and it is thought desirable that it should be accommodated in a building of its own.

—The *Present Truth* is a monthly periodical published at Rangoon, incorporating the *Christian Ark*, the *Christian Tower* and the *Sword and Shield*, hitherto published separately.

—The murderer of Captain Pemberton urged in his defence that he had been offended in his religious feelings by the removal of stones from an abandoned mosque. The desecration is not in removing stones from an abandoned mosque, but in the abandonment of it as a place of worship, and for this Mahomedans are responsible. Government is particular not to interfere with edifices that continue to be used religiously by those who are specially interested in them.

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FOOLS PHOTOGRAPHED FROM HEAVEN. VIII.

"Ye fools, did not he that made that which is without, make that which is within also?" Luke xi. 40.

A Pharisee had invited the Lord Jesus to dine with him. It would have been a very easy thing for Jesus to comply with the usage and wash his hands before eating. If it had been a mere usage, he would doubtless have complied with it; but when a religious significance is attached to any custom, it is necessary to subject it to the test of God's truth; and our Lord purposely declined to wash his hands that he might bear his testimony against a system which made more of the outward and visible than of the inward and invisible. When men make religion to consist in external rites, more easily practised than the laws of heart purity, they naturally take for granted that every repetition of one of these rites is a substantial addition to the sum of their righteousness, procuring them credit with God, and compensating for failure in other respects. As though a man should fancy that he was liquidating a large debt of 10,000 talents, by daily putting a piece of money on the bill of his indebtedness, or by daily making a distant salaam to his creditor. Our modern Pharisees do not make a righteousness of their ablutions, perhaps, but they act as though God had eyes only for that which is materially visible, and ears only for that which is materially audible. Their religion is very much in externals. "Ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness." God, whom you profess to serve, looks at your heart and sees it dominated by desire for wealth and reputation and worldly greatness. Does he not know the avenues by which your wealth reaches your coffers? Is he not well aware that you study to make men think you righteous, that they may be led to give you of their substance under the impression that they are thus pleasing God? Is he not well aware that even those whose poverty is such that they cannot give without self-sacrifice, are led by your religious reputation to add their mites to your abundance? Does God not know that your religious reputation is your idol, and that your professed service of God is really the service of this abominable idol? And will you persuade yourselves that God will be content to shut his eyes to these enormities because you wash your hands regularly before every meal? What a frightful misrepresentation do you thus make of God? Jesus tells them that purification must begin in the heart; covetousness must be banished, love installed, wealth employed in the relief of the poor and needy. Selfishness contaminates all it touches, nor is there in all the world a fountain of such potency as to wash away the impurity of the vessels that the selfish eat from.

There are many who think themselves wonderfully wise, and are really as foolish as the ostrich that imagines itself unseen when its head is in the dust; they think God as blind as themselves, and unable to detect the duplicity of their motives and the vanity of their religion. These people go to church and go through the forms of devotion as far as their bodies are concerned; they enquire what looks reverential and act accordingly; and returning to their houses deplore the ungodliness of sabbath-breakers; and yet their hearts from first to last have presented to the eye of God nothing but worldliness, selfishness and impenitence. How extraordinary will their folly seem in their own eyes, when once they realize the spirituality and holiness of God. There is a material world and there is a spiritual world, and the former derives its character from the latter; and as it is idolatry in men to fall down before a material image, so it is idolatry in men to render outward service to God without the heart, and thus treat him as though He could only see that which is material. Will God be content with your costumes, your sanctimonious getting-up, your reverential ways, your religious tone of voice, your genuflexions, your crosses, your incense, your holy pictures and holy days and holy water and auricular confessions, your candles and flowers and chancels and stained windows, your processions, your organs and chaunts and full choral services? But some of those who make so much account of costume and attitude, combine charitable works with their Ritualism. In these days their Ritualism would win them little commendation from the world without these. All honour to those who are constrained by the love of Christ in these things. But there is such a thing as giving all one's goods to feed the poor and one's body to be burned from selfish motives; and there is a religion that consists from first to last in the study of appearances; and no denomination has the monopoly of this. Go on adding some new feature every day to your ritualism; but what saith the Lord? "Bring no more vain oblations; it is iniquity, even the solemn meeting; cease to do evil, learn to do well; the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; give me thy heart."

MEDITATION.

That we be henceforth no more children.
Eph. iv. 14.

We have looked at some of the tokens of childishness, too generally characteristic of the church of these times. As we have repeatedly remarked, the majority of Christians are living in the prepentecostal times, as though Pentecost with its sublime privileges had not yet dawned upon the church. Because they are acquainted with the epistles, and have an intellectual acquaintance with the truths brought out therein, they dream not that they are really, as regards spiritual power, back in the ante-pentecostal times. Look at the eleven apostles of our Lord, after the wonderful words of John XIII.—XVII. had been poured into their ears at the very close of Christ's sublime ministry; look at them; are they not mere babes in Christ? Fleeing, like a frightened herd of deer; declaring most unequivocally that as the Israelites refused to fight Goliath, so they renounce all thought of entering into conflict with the world. Look at Peter, bold, impulsive, ardent in speech and promise; but when tested, betraying the truth and clamorous to be reckoned among the enemies of Christ. But when the fifty days have come and gone, look at him. Can you recognize him? He and fear have parted company. He joyously goes forth to meet the Goliath of this world; the Sanhedrim, Pilate, all the forces of the world, he treats with disdain. He counts it joy to suffer imprisonment, scourging or crucifixion for the sake of Christ. Not he only, not the apostles only, the least of Christ's disciples has a spirit that the world is utterly unable to subdue. The children have suddenly sprung into manhood. They have made a blessed discovery. They thought that strength, wisdom, purity, peace and love were to be laboriously developed from the germs in their own hearts; they have found out that all is in Christ, and that abiding in him they have the glorious fulness of the power that resides in him. The grace of Christ is sufficient for the demands of every hour, and not merely for a small percentage of those demands. The Spirit of God has come into their spirits, and now it is not a question of what their own spirit can dare and do, but of what the Holy Spirit can dare and do. "The power that now worketh in them" is infinite power. It is not a sacred effluence, a divine influence clarifying the atmosphere of their affections and thoughts, but God the Spirit dwelling in them and reigning in them. They speak with tongues never learned by them, and are thus made conscious of the presence of a divine Spirit using their own spirits according to His own good will and pleasure, according to their faith. For timidity they have courage; for ignorance knowledge; for weakness power; for selfishness love; for unbelief faith. They were looking for a power outside of them, along-side of which they might gather a little boldness; "wilt thou at this time restore the kingdom of Israel?" they were looking to see the power of the priests and Pilate and of Pilate's master, made over to Jesus; but they suddenly find the boundless power of Christ in their own hearts. Look at Stephen, whose face shines with the overflow of the spiritual glory that fills his heart; look at him when the stones flung by his maddened countrymen are falling upon him; see the rapturous expression of his uplifted countenance, and hear the prayer offered in behalf of his enemies. In those days no Christian counted any thing as his own, but regarded property, power, time all that pertained to him as to be used for the advantage of his brethren. We know by sad experience what an Ehrenbreitstein human covetousness is, and how vainly our batteries are brought to bear against it: but here we find the dark fortress laid level with the ground, and from the highest to the lowest all find it more blessed to give than to receive "Ye are complete in Christ." The advent of the Holy Spirit is the upspringing of the church from babyhood to maturity. "But we stand by faith" Christians are "to keep themselves in the love of God."

Why then should we be any more children? Why should we allow our adversary to persuade us that the grace of Christ is only at present available for infantile demands; for a small percentage of the will of God? All things are possible to him that believeth. Why should the words addressed to the Hebrews be applicable to us? "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe.

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But strong meat belongeth unto them that are of full age, even, those who by reason of use have their senses exercised to discern both good and evil." "Quit you like men." "Be perfect." Why should we be living as though Christ were still in the tomb? "Awake to righteousness and sin not." "That ye may know what is the exceeding greatness of his power toward us who believe."

Christian maturity is described in the words of Paul: "I am crucified with Christ; nevertheless I live; yet not I but Christ liveth in me; and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me."

INTERNATIONAL BIBLE STUDY.

October 27th, 1878.—*Luke IV.* 16-30.

"To the poor, the broken-hearted, the captives, the blind, the bruised." 18. Unhappily, the people of Nazareth did not recognize in this description any thing corresponding to what they regarded as their own state. They were wicked enough, but they were filled with pride and were ready to resent any thing that would seem to imply that they were not as good as others. They indeed at first wondered at the gracious words that proceeded out of the mouth of Jesus, the son of Joseph, their fellow-townsman. He was naturally led to speak of the love of God, not willing that any should perish and therefore making provision for the salvation of men; of the sinfulness and unworthiness of mankind, and of their inability to set themselves right with God, by works of righteousness Men must be brought to a consciousness of their ruined condition before God and delivered from the idea that they have any power to restore themselves to his favour by their own works, before the Gospel becomes a gospel to them. The generality of men, while admitting that they are sinners, believe nevertheless that they are not such captives to sin that they cannot make amends for the evil they have done; any attempt to take from them this supposed ability awakes the deepest resentment of which they are capable. Accordingly much of the preaching of Christ is of the nature of an exposition of the law, revealing its demands upon the heart and mind, upon the thoughts and feelings, and carrying the demonstation of depravity to the inner man. The reason why the power of the Gospel is not more triumphantly witnessed in these days is that men are intoxicated with the discoveries they have made and with the diffusion of knowledge, and are thus brought into a state just the opposite of that in which alone the Gospel becomes a Gospel indeed. Men are in the Laodicean state, saying, I am rich and increased in goods and have need of nothing, and know not that they are poor and wretched and miserable and blind and naked. The freeness of divine grace has never been more abundantly proclaimed than it is in these days, and the result is that which was predicted by Isaiah: Make the heart of this people fat and make their ears heavy, and shut their eyes. Their depravity appears in this that the more they hear about the goodness of God, the less are they affected by it, the more outrageously do they abuse it.

'Physician, heal thyself.' 23. This maxim, in its conection, has very much the force of the proverb, charity begins at home. We have heard of some miracles wrought by thee at Capernaum. How happens it that we the people of thine own town, have never witnessed any displays of thy power? It seems strange to us that you should choose Capernaum rather than Nazareth for the performance of your mighty works. Some would use this proverb in reproof of foreign missionary effort. Are there not heathen enough in Europe and America? Why not get these converted first? The Gospel is for the poor, the wretched, for those that are burdened with a sense of sin, and these are the ones to be first served; these are a small minority in every land; the sin-conscious of England can at any moment hear the sound of the Gospel, and it is fitting that the blind and bruised of other lands should hear it. And the people of Nazareth had been already well tested.

"Unto Sarepta, a city of Sidon." 26. Elijah found a home in a Gentile city, and dwelt there with a Gentile widow, raising her son from the dead, and bringing the blessing of God upon the house, while the Jews were dying of hunger. And Naaman, the only leper cleansed by Elisha, of whom we read, was a Gentile. Thus we have two notable instances of God's passing by the Jews to bless Gentiles. Why did our Lord glean these particular illustrations from the Old Testament? They were called for by the Scripture which he had taken as his text. The Messiah was anointed from on high not to call the righteous, but sinners to repentance. At the very outset of his ministry he gave an intimation that the Gospel should be preached and welcomed beyond the bounds of Judæa. This it was that kindled the rage of the Nazarenes. They were filled with indignation at the mere suggestion that the blessings of the Messianic kingdom would be shared by the Gentiles.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—The war of words recently wagedin this city has not only ended but the dust and smokehave cleared away. The result is not unmixed evil but even some positive good. "Let Truth and Error grapple" said Dr. Johnson "and who ever knew Truth to be worsted in a fair fight?" But always let the fight *be* fair.

The time now is propitious for a calm and dispassionate consideration of the question that may have suggested itself to some undecided minds—How do Faith and Reason stand relatively the one to the other. The subject is rather a large one and covers much ground, but we proposed to deal with in it its broadest out-lines and narrow it within the limits of an article.

The principle of faith is an all-important principle, especially in matters pertaining to religion, to the relations that subsist between man and God. There are those—call them rationalists, materialists or what you will—who repudiate this and boast that they pin their faith to nothing that they cannot see—cannot submit to the evidence of their senses. They go on collecting what they term facts and these they "sublime into a principle and *that's* invisible." When their theory is worked out to its logical conclusion, to its vanishing point—they have after all to be laid under contribution to *faith*—and a faith too grounded on no other than a human and entirely speculative basis. We see then to what absurd lengths so-called philosophical thought will lead men.

But faith must ever be widely distinguished from credulity. True faith has a true, sound basis for confidence—for trust. Credulity has no such basis to rest upon and it is inconsistent with reason. Any abstract definitions—to native minds especially—would not be so much to the purpose as illustrations.

The unenlightened Hindoo belives that Hunnooman, his monkey-god, walked across India with the Himalaya Mountains on his back. This is credulity. There are some Mahomedans who believe that Mahomet on one occasion split the moon in two. The Parsee believes that Zoroaster wonderfully cured Hystaspes, the Emperor's horse, of a malady that defeated the skill of the best horse-doctors of his time. All this is mere blind credulity. Why? Because we have no grounds for believing in such and other silly and fantastic stories by the tests of Leslie's rules as applied by the "Criterion.—"

Faith is quite different. A genuine and intelligent faith is consistent with reason. It invites, it challenges the closest investigation—the strictest scrutiny. Sceptics in religion fail to trace the distinction and the difference pointed out as appears from their writings which are guiltless of thought—at least thought in the direction of a thoroughly honest and truly philosopical search of truth for its own sake.

Faith is even important in matters unconnected with religion—unconnected with the relations that exist between God and man. It is through faith between man and man, that commerce is sustained; that trade is encouraged; that the different arts and industries are promoted; that the international relations of Governments, are maintained; that the present great and mighty activities of the world have been awakened into life, have been energized and pushed forward.

To be particular. It is the faith that Columbus had in the correctness of his calculations that made him persevere in his daring expedition to an unknown land in spite of the misgivings and even threats of his murderous crew. Just think of it—it was a faith that has opened up to the world American civilization and American enterprise. It is through faith that Galileo maintained his theory of the motion of the earth for which he was persecuted. It is through faith that Winsor submitted to be laughed at before he could get the people of London to believe in such a thing as lighting up their streets with gas. It is through faith that Harvey broached his theory of the circulation of the blood—first generally discredited—now generally accepted. And even the man who originally proposed the penny post was pooh-poohed we believed in both houses of Parliament. He believed it would prove a success. All these men were governed by faith—faith to be sure resting on a subtle kind of evidence not grasped by the average mind but faith nevertheless.

Faith then is a great power in the world and it is consistent with the exercise of the highest reason—without it the world would soon be demoralized. If it is so important in matters not appertaining to religion—to man's obligations to God, how much more so must it be to have faith in God and his word.

These two points may be developed by enquirers.

1st. The unprofitableness of unbelief.

2ndly. The profitableness of faith in God's word. Of all unbelief—unbelief in God's word has been the most damaging, and demoralizing. The history of 6000 years has proved this. This is true as exemplified in the cases of Adam and Eve—the antidiluvians—the Israelities. Jesus Christ—the Son of God—came into the world to be the Saviour of man. He came to disenthral them—to bless them—to enable them, to enrich them with the riches of His grace, to bring them back to his own image. The Jews did not believe in Him. They rejected him, crucified Him and said "His blood be upon our heads and upon our children's." Years rolled on but the judgment did come and oh! how terrible was the recoil. The Roman legions under Titus poured down upon the Jews in Jerusalem (the Christians got safely out of the way by going to Pella) and 1,100,000 Jews were slain and 90,000 sold into captivity. For the details of this horrible tragedy read the account by Josephus.

As regards the second point. The word of God is an all-sufficient basis of faith. With the Bible as a fulcrum and faith as a lever we may "heave" away and revolutionize the world morally, spiritually and socially and this is being done. For external evidence, all honest enquirers and true philosophers cannot but be convinced by the deductions of Paley and the demonstrations of Keith. We cannot do more than make this passing allusion and we purpose being suggestive rather than elaborate. We claim for Christian philosophers a fair hearing—"a fair field and no favor"—and we care not then if our native brethren *will* countenance Kant, Comte, Congreve, Renan and other such misguided intellects bearing in mind the aphorism of Johnson.

For internal evidence this is abundant and clear to the Christian; and the profitableness of faith is strikingly and powerfully illustrated by the lives of Noah, Abraham, Enoch, the Ninevites, Elijah, Joshua and Caleb Paul, &c. &c. Even in our own day those nations who accept the Bible—and honor it with their confidence—with their trust—are the most prosperous and civilized.

It is inconceivably profitable to trust God and His word, though the whole matter be viewed in the light of that single passage of Scripture "what shall it profit a man if he gain the whole world" the whole world—with all its honors, with all its wealth, with all its transitory pleasures—with all its attractions—with all that's dearest and best in man's estimation, "and lose his own soul"—lose that which outweighs ten thousand, thousand worlds.

Yours &c.

W. A. E. B.

DEAR SIR,—Though not an inhabitant of Bombay, I send you a few lines on the subject of the controversy carried on in the *Guardian*, during the past two weeks. I am afraid "A convert," though a Pastor, as he represents himself to be, has drawn the picture of the Native Christians of Western India, in reference to caste, from his imagination rather than from actual facts, for it is preposterous to allege that we observe caste, when almost every so-called high caste Christian has intermarried. Indeed, the intermarriages are not restricted to the high castes, but extend even to the low castes or out-castes. Several Brahmans have married Mahar and Mang wives and they are quite contented and happy with the choice that they have made. As regards eating, the Native Christians could not possibly have any objection, since they have actually performed intermarriages.

Your remarks in the last *Guardian* are most valuable, and you have as great, if not greater oppportunities of knowing the state of the Native Christians than most of our pastors themselves, since you have habitually associated with us, rich and poor, utterly regardless of caste and class distinctions, which sinful humanity values so much.

Even as regards what you say on the subject of social position and class distinctions, I beg to observe that we have yet learnt very little of it: it is only in Bombay that something of it is beginning to be felt. For some of our highest men have not objected to court the daughters of domestic servants and scavengers. And it is but just and right that such should be the case in a community that is just beginning to be formed, that is being raised from the iniquitous elements of a caste-ridden people. And we would desire to rise above the beggarly principles and maxims that rule the world, and give rise to jealousies and rivalries that mar and distort the image of Christ in the soul. Jesus Christ was rich, but he became poor; he was a lord and master, but became a servant; he was God, but became a creature working with his own hands as a carpenter. He entirely reversed his position and thus condemned by his life and example the principle of position upon which the world erects its superstructure of society.

What "A Convert" says about eating at the houses of people belonging to other castes, is most strange. No Hindu would allow even the shadow of an outcaste to fall upon him, much less visit him at his house; as to cooking his food and eating it in his house, it is an absolute impossibility. And if a large company of Native Christians, chiefly Brahmans, actually ate with Chandlal, in his house, whether the food was cooked by his own people or theirs, it is clear as noonday that the Native Christians of Western India do not believe in caste, or dread its pollution. Whatever may be the defects of character of the Native Christians of Western India, it is certain that they are not so weak as to submit to the yoke of caste.

I remain yours faithfully,
A Native Christian.

Dear Sir,—May I ask, through your colums, an explanation of the following text:

"From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. xi. 11).

Barnes, in his notes, has the following. "From the days when John began to preach, multitudes went out to hear him, as if they were about to take the kingdom of heaven by force." Rev. James Gall, on the contrary, in his interpreting concordance of the New Testament, says, "Since the time of John the Baptist, the preaching of the Gospel had *not* been welcomed, whether the preacher were John, or Christ himself; but, on the contrary, whenever, or by whomsoever, it had been preached, it had been virulently assailed and persecuted.

Also answers to the two following queries:

1. Is "repentance" a Christian grace, which regards sin with grief and a holy abhorrence?

2. Is the prayer of the publican as quoted in Luke xviii. v. 13 a cry for mercy without reference to the atonement. One *in* Doubt.

14/10/78.

[The kingdom of heaven is the kingdom which the Messiah came to establish. The kingdom of heaven consists of those who observe the laws of heaven. Men enter it by faith; but faith requires the abnegation of one's own righteousness; this, to the self-righteous, is immensely difficult. The teaching of John the Baptist and much more of our Lord in the Sermon on the Mount, had tended to dissipate the erroneous views of the Jews and to point out the necessity of a great struggle in order to enter it. They had to do violence to their own prejudices and deep-rooted feelings. Men needed to be terribly in earnest, to enter it. Instead of being cheered on by the community, the whole world was against those who took up their cross to follow Jesus.

Jesus was exalted to be a Prince and a Saviour, to give repentance to Israel and remission of sins. The repentance that leads the subject to turn to Christ for deliverance from sin, is repentance unto life, and must be the work of the Spirit.

The publican was in that state of mind that would cordially receive forgiveness granted in whatever way the wisdom of God would devise. The cry was for mercy; the atonement is God's method of granting mercy.—*Ed. B. G.*]

NOTICES.

Bombay Temperance League.

Band of Hope Meeting this evening at Captain Oldham's at 5 o'clock. All friends of the movement are invited.

On Tuesday next at 8 P.M., there will be a District Meeting in connection with the League at Dean Lane Hall, back of old Secretariat, Fort. All invited.

Epitome of News.

Saturday, October 12.

—A letter from Khundwa in the *Bombay Gazette*, gives an account of the murder of Captain Pemberton. It was not Capt. P. but Mr. Balkchund, the Asst. Comm. that he wanted to kill, and this was the cause: "Some time ago it was decided to bring some large stones belonging to a ruined and deserted work some miles from Khundwa into the station, for building the reservoir. The murderer hearing of this petitioned the Assistant Commissioner, Mr. Balkchund, for the stones to be allowed to remain, as they belonged to an ancient work. The Assistant Commissioner replied that he could only entertain a petition regarding the stones from the owner of them, and as the prisoner was not concerned in the matter he could take no action in the case. This the murderer admits was the sole provocation."

He fired twice at Mr. Balkchund without touching him, and when Captain P. advanced towards him to sieze him, he shot him. On his way to his house he killed the mucadum who attempted to sieze him. In his house were found two Enfield rifles and 100 rounds of ammunition. Capt. P. had accompanied the Bishop of Calcutta to the cemetery, early in the morning, to witness its consecration, and in the evening the Bishop buried him in the same: at the conclusion of the service his Lordship made a most impressive speech over the body. The whole maidan was covered with natives who had followed the funeral. Raising his voice so that he could be distinctly heard a good distance, his Lordship said: "To our native friends who can understand what I am saying I would desire to impress on them the fact, that we as Englishmen are proud to see one of our countrymen thus sacrificing himself to duty. At sunrise he walked with me by this ground, at sunset we stand on it to bury him. I knew him but recently, but from what I know of him I am satisfied that he laboured for the benefit of the natives, and that he had not an unkind thought with regard to them. He has fallen, and in the discharge of his duty. The Lord's will be done. He was but one of the many Englishmen and Christians who have been sacrificed for this great land, for which I foresee a happy future."

—*Madras Mail*: "Get thee to a nunnery," is the obvious moral of the speech delivered the other day by Sir Richard Temple at the annual meeting of a Eurasian school at Poona. No Jesuit could have painted the advantages of the conventual system with more evident gusto, or with more cunning art contrived to leave on his hearers' minds the impression that no girls' school in India could possibly succeed, unless it were under the special care of the Wantage sisterhood. So rich an aroma of mediævalism pervades the address that one becomes dreamily forgetful of the fact that St. Mary's School was once a Protestant institution, and that the object of Sir Richard's address is to apologise for what most of his co-religionists would regard as its betrayal into the hands of its enemies.

Monday, October 14.

—Dr. Atmaram Pandurung has been appointed Sheriff of Bombay for the remainder of the year in the place of Mr. Hamilton Maxwell, resigned.

—Six years ago the Bhegum of Bhopal lost property to the amount of Rs. 64,500 by fire while in transit on the G. I. P. R. line. She brought a suit against the Company which has only just been settled —against her.

—There is to be a railway up Mount Vesuvius.

—Major G. M. Lyons, Marine Battalion, died yesterday. The *Times of India* says: "The deceased officer, who before yesterday had never suffered a day's illness in this country, was apparently in excellent health at one o'clock; at four he was dead, his death being ascribed to heart disease. During the Mutiny he served under Sir Hugh Rose in the Central Indian Campaign."

—Same; Baroda, 12: "A tremendous flight of locusts was seen here to-day for three hours continually, passing towards the north. Fortunately not many alighted here, so that little mischief has been done to the crops."

Tuesday, October 15.

—*Times of India:* We are glad to hear that the Directors of the G. I. P. Railway Company have telegraphed out instructions to their Agent here to reinstate Mr. Dewey and Mr. Bedford at once. By this action public opinion in India is proved to have, after all, more real weight at home than all the obstinacy of an unjust and vindictive officialism.

—Same; Rawul Pindee: "The energetic manner in which Shere Ali is pushing on troops to Ali Mussjid would seem to indicate that he has no intention of caving in without a struggle, and if there is any truth in the rumour that Yacoob Khan has been liberated and appointed commander of the Ameer's troops in the vicinity of Khandahar, it shows that if the Ameer is mad, there is still some system about his madness, for this step will secure him against civil war—a contingency which ever threatened him so long as Yacoob continued in durance vile. It is said the Ameer has very generously promised to make Yacoob governor of all territory he can conquer, so you see he is pretty sanguine of success, which is doubtless due to his having Russian officers in his army."

—Same; London, 14th: The losses of Messrs. Heugh, Balfour and Co are entirely confined to Manchester. To-day's *Times* praises the strenuous efforts of Messrs. Smith, Fleming and Co. to surmount their difficulties, and predicts a speedy revival of their eastern trade.

—The Right Rev. Felix-Antoine-Philibert Dupanloup, Bishop of Orleans, whose death is announced in this morning's telegrams, was born on Jan. 3, 1802, received his clerical education at Paris, became in 1827 confessor of the Duc de Bordeaux, was employed in the same capacity by the Orleans family, and some months before the revolution of July was almoner to the Dauphin. In 1848 he attended the death-bed of the famous Talleyrand, of whom he was the most intimate friend. In 1841 the Abbe Dupanloup was elected to the theological chair at the Sorbonne. In consequence of his lectures upon Voltaire, a riot occurred amongst the students, and the lecturer was suspended. In April, 1849, he was appointed Bishop of Orleans, and was decorated with the Legion of Honour, Jan. 5, 1850. Since that time he has been very active in his writings against all attacks upon the territorial possessions of the Pope, M. Edmond About being his chief antagonist. He attended the Catholic Congress at Mechlin in Sept. 1864, and his address produced a strong effect in encouraging the hopes of the Catholic party. During the sitting of the Vatican Council (1869-70), the Bishop of Orleans was regarded as the leader of the Gallican party, and a determined "inopportunist;" but when the Council had solemnly declared the infallibility of the Pope, he cheerfully acquiesced in its decision. On the capture of Orleans, in 1870, the venerable prelate's palace was taken possession of by the Germans, who made him a prisoner. After the conclusion of peace he gave to the Provisional Government and to the Republic as established his adhesion and support to a modified extent. At the general election of Feb., 1871, he was returned to the National Assembly by the department of Loiret, and he has voted steadily with the Right. Bishop Dupanloup, who was one of the most eloquent of living French writers, published numerous works, chiefly on educational and religious subjects. In consequence of the election of M. Littre, the Positivist philosopher, Mgr. Dupanloup resigned his seat in the Academy Dec. 31 1871, but his resignation was not accepted. From *Men of the Time*.

—*Bombay Gazette*; Khundwa, 13: "Fazed Mahomed, the murderer of Captain Pemberton, Deputy Commissioner, and Badel Bictour, muccadum, was tried on Friday, before Mr. Howel, Commissioner. He pleaded not guilty and claimed to be tried. For the first murder his defence was, that he intended to murder Mr. Balkchund and not Captain Pemberton, and that, as it is intention which constitutes the crime, he was not guilty of murdering Captain Pemberton, whom he shot only when the latter was approaching to arrest him. For the second murder he pleaded self-defence, and called several witnesses to prove that many of the natives assembled round him with sticks. In addressing the Court he stated that it was such conduct as the Native Assistant Commissioner's in attempting to disturb the remains of ancient mosques that had created the mutiny. He thought that, by first shooting the Assistant Commissioner and then himself, the public would be rid of two worthless lives for public good. The Commissioner found him guilty of both murders, and sentenced him to death. He will be exceuted outside the jail next Friday. The murderer has given notice of appeal."

—A private of H. M.'s 83rd Regt. named Varndall committed suicide by shooting himself on the 4th instant.

—The telephone has achieved a triumph. To the words, "Baa, baa, black sheep" telephonically uttered from Poona came an immediate response "Have you any wool?" from Belgaum.

—Gwalior, Oct. 7.—A great flight of locusts passed over here last evening which hid old Sol's rays for upwards of half an hour. The flight appeared as a dense fog.

—Additional horrible details of the Native rising in New Calidonia, reach us from Sydney, Sept. 5: On August 22. the natives attacked a party of Communist prisoners and killed twelve of them. The party were armed with axes, but lost their presence of mind. On the 19th five white settlers were murdered and partially devoured. Monsieur Houdilla and party, consisting of eighteen settlers, are missing, and it is feared that they have all been massacred.

29: The hostile natives made a formidable attack od the military, driving in their outposts. A severe fight ensued, in which the natives fought hard, but were compelled to retreat with a loss of 35 killed, and 26 wounded. They returned later in greater force expecting to find the military off their guard. The soldiers, however, were ready, and resisted the onslaught with great effect, defeating the natives and killing 65, making a total of 100 killed. The Government strongly deny that the military sustained any loss, but it has leaked out that several soldiers fell during the two affrays. It could hardly have been otherwise, as the natives were well armed. The fight took place at La Foa, the scene of the late massacre, and the hotbed of the rising. A general revolt of the hostile tribe is expected. The worst feature of all is the fear that the friendly tribes will turn hostile.

—*Foochow Herald:* The not wholly unexpected attack on the English Church Mission property at Wushih-shan—in regard to the imminence of which we have of late frequently adverted—actually took place on the evening of the 30th August, and we regret to add that it resulted in the total destruction of the newly erected building. Fortunately, the outrage was not aggravated by any sacrifice of human life, though, we learn from eye witnesses, there was an evident disposition on the part of the hired ruffianly mob to repeat the tragedy enacted at Tientsin in 1870. As it was, however, one of the missionaries was severely assaulted, and it is even reported that stones were thrown at H. B. M.'s Consul and Mr. Fraser, the consular interpreter.

Wednesday, October 16.

—*Bombay Gazette*; Mooltan, 15: The rumours respecting dissensions at Kabul are founded on truth. I learn from trustworthy sources that the Shiah tribes will withdraw their support from the Amir. Suffdar Ali Khan Wuzeer leads the peace party at Kabul. His influence on the Herat side is very great. The Amir is endeavouring to get up a *Jehad*. His right to do so is disputed by many Mussulmans.

Peshawur, 15: There is a report that Yakoob Khan when released was sent to the Khyber Pass with 1,000 men, and another Wuzeer was also sent with 1,000 men. One the road they had an altercation, when Yakoob Khan stabbed the Wuzeer. The former was then seized and sent back a prisoner. The Amir declares that if the Wuzeer dies, he will execute Yakoob Khan.

—Colonel Marshall, of Tonghoo has been found guilty of adultery, and sentenced to Rs. 4.000 fine, or four months' inprisonment in default. The case was tried by Colonel A. G. Duff, Commissioner of Tenasserim.

—A telegram from Sydney to London on the 12th of September says that the revolted natives in New Caledonia having made an unsuccessful attack upon the French troops and the natives friendly to them, the French in their turn attacked the insurgents and complately defeated them with a loss of 130 in killed and wounded, including the chiefs Attai, Baptiste, and Killik. Another telegram says that Attai and Baptiste have been beheaded, and adds that the punishment of the insurgents continues with the utmost severity.

—Speaking of the famine orphans left with missionaries in S. India, a correspondent of the *Lucknow Witness* says: "Some aid has lately come, through the Friendless Children's Protection Society, from Edinburgh, the Famine Committee of which place, approving of the principles on which this Society was based, having resolved to hand over to it the balance of the Edinburgh Famine Fund, to be devoted to the support of orphans Some 715 orphans remain on hand, now that the Temporary Home have been closed and the funds suffice for a grant-in-aid of Rs. 15 per annum, towards the support of about 290 orphans for a period of seven years, or two-fifth of the entire number of children left destitute. The London Mission has the largest number of orphans on its hands, *viz*, 173; the Wesleyan Society has 170; the C. M. S. 134; the American Madura Mission 99; the S. P. G. 92, and the Lutheran Evangelical Mission 47."

—*Overland Mail*, Sept. 27: Col. Tremayne (C.) has been elected as member for Truro by a majority of 45 votes against Mr. B. Williams (L.).

The inquest in connection with the loss of the steamer *Princess Alice* it still proceeding. More than 30,000*l*. has been received at the Mansion House for the relief of the sufferers.

Pumping is being carried on in the Abercarne men, where the late terrible explosion occurred, but it will be some time before an exploring party will be able to enter the shaft. The Mansion House Fund for the relief of the distressed amounts to 17,000*l*.

The yellow fever in the United States is, it is said, decreasing for want of victims.

—*Lucknow Witness:* "We hear most encouraging accounts of the Bengali Meetings held during the holidays in Calcutta. Above 40 conversions are already reported, and the work appears to be increasing in power. Dr. Thoburn says he has never in all his Calcutta experience witnessed such marked manifestations of Divine power in saving men. Such conviction of sin among natives is unusual and is the special feature of the meetings, which proves beyond a doubt that the work is of God."

—*Indian Chr. Herald*: "As announced we had a series of united prayer meetings held in Calcutta. commencing from Monday the 30th September. There was a slight change in the programme; instead of all the meetings being held at one place, Entally, as originally planned, only three meetings were held there, and the other three were held at Bhowanipore, Boitakhana and Cornwallis Square, in the Bengali Churches at those places. As one of the speakers at one of the meetings remarked, we had never had such interesting meetings of the kind before. There was much earnest prayer and earnest speaking. Considering how prayer meetings are usually attended, the attendance was large, steady and encouraging. All seemed animated with one desire,—namely, how to love each other more and more and how to promote the kingdom of our Lord. Christ was manifestly present with his people and his blessing rested on them. Those who attended the meetings felt refreshed and strengthened and all felt it was good that they had met together."

Thursday, October 17.

—The Rev. J. S. Whitmee, missionary at Samoa, says: "I am often asked whether there are many heathen still remaining in Samoa. And I am able to reply, Not only has heathenism (that is, what we usually mean by heathenism) disappeared from Samoa, but also from most of the islands in Eastern and Central Polynesia. The youth of these islands have never seen an idol, except it be a stray curiosity which has not found its way to this country; and all they know of heathenism is what they learn from returned missionaries who have been in what they, as well as we, call heathen lands. If some of our young people were brought to this country, one of the most interesting places they could visit, even in this great London, would be the Missionary Museum in Blomfield Street; for there they would see, for the first time, the visible representations of the gods their fathers worshiped."

—From an address by Mr. Henry Groves, at Dublin: "This Treaty of Berlin, about which so much boast is made, seems likely to prove God's way of unsettling everything. Men think they have settled matters; but they have sown the seeds of future discord, which but for the selfishness of political interests might have been avoided. Man does not see the end of his policy; but the result of the Berlin Treaty will evidently be to hasten on the break-up of that which stands in the way of God's purposes, and which England has sought to bolster up.

"In connection with the occupation of Cyprus, I think there is a matter of prophetic interest in the "ships of Chittim," for by the ancients Cyprus was called Chittim, and many have held that the ships of Chittim refer to the naval power of England, which the Scripture seems to connect with the future restoration of Israel.

"I was much interested in reading a notice in connection with the events that have lately transferred, that the Jews in many places had an especial service of thanksgiving to God, in that their holy land was brought more nearly into relation to England. If there is one bright spot in England's history, it is, I do believe, that God is going to use our nation in connection with His purposes towards His ancient people, Israel."

—Through train service was resumed on Tuesday on the B. B. and C. I. Railway, by the opening of the high level temporary bridge over the Nerbadda.

—*Bombay Gazette*; London: "As I am talking of Ultramountanism I may seize the opportunity of expressing by sympathy for Pope Leo. The poor captive has recently been informing the world of the criminal cur ailing of his liberties for which the Italian Government is responsible. It is not enough that his temporal dominions have been seized. It is not enough that he is compelled to dwell continually within the precincts of the Vatican; that is not his severest blow. His great grief is that he is compelled to see daily the rise of heretical churches and schools in the sacred City of Rome. He longs for the power to pull down these vile excrescences of diabolical inspiration, and because he is not thus free to destroy the freedom of others he declares himself to be a humiliated slave."

—*Bombay Gazette*, Mooltan, 16: A party of Afridi soldiers who have just rejoined the 26th Punjaub N. I. saw, coming down the pass, several guns and troops marching to reinforce Ali Musid. The Kabulis say that the Amir is willing to receive the Mission, but the Viceroy has ordered the Amir to Peshawur to apologise. They state also that large reinforcements have gone to Kandahar.

—The *Kaiser-i-Hind* with English mails, left Aden for Bombay Tuesday at midnight.

—The *Bombay Gazette*: "Reported in Tuesday's paper that Mr. Ardasir Merwanjee Sett had a fall from his horse the preceding morning, resulting in a fracture of the skull. He died yesterday morning of the injuries at his family-house opposite the Portuguese Church, Girgaum. A few years ago, on the death of his father, Mr. Merwanjee Manockjee Sett, he inherited a large estate, including the valuable property known as Nowrojee Hill or Dongree.

New Orleans, Sept. 27.—There were 44 deaths from yellow fever in this city yesterday, 43 at Memphis, and 12 at Vicksburg.

—Mr. Archibald Forbes arrived here yesterday, *en route* to Cabool as the special correspondent of the *Daily News*.

—The Vernacular Press Amendment Bill was passed yesterday in the Viceregal Council. The *Times of India* has a telegraphic report of the discussion. In putting the motion, the Viceroy reminded the Council that neither the principle nor expediency of the Vernacular Press Bill was now under discussion. The existence of the law had been eminently beneficial in its effects and productive of marked improvement in the general tone and character of the Vernacular journalism. The law, whilst effectually restraining seditious and profligate publications, allowed the greatest and fullest expression of opinion on the policy and conduct of the executive personally. The Viceroy's object had been, not to check or injure, but to promote the growth and improve the position of the Vernacular Press, which had received from Government, not merely toleration, but sympathy, not mercy and good wishes, but good offices. Our duty, he said, was to protect the community from an abuse of freedom while encouraging the cultivation of that freedom which the law denied to no honest journalist. The press circulated facts as well as opinions thereon, and if the facts were untrue, the opinions were unsound. In India the Government was the only source of authentic political information.

—A letter from London says: "Mr. Pender, the Telegraph Director, is now in Zanzibar trying to get a subsidy from the Sultan for the proposed cable touching at Zanzibar. But probably the Sultan will give nothing: nor ought he. There is another scheme on foot for connecting the Cape with England by a wire overland through Central Africa."

—*Deccan Herald*: Flights of locusts have appeared in the Egutpoora, Sinnar, and Mallegaum talukas, as well as Chandor, but as yet no serious injury is reported.

—*Deccan Herald*: During the last storm we had in Poona, a temple in Narayan Peit was struck by the lighting, and a boy was killed on the spot.

Friday, October 18.

—*Times of India*: "In the dearth of official news in India, we have to turn to London for the latest intelligence on our frontier. From our London correspondent we receive this morning the important information that Nawab Ghoolam Hussein has reached our borders at last, and that the substance of the letter he bears from Shere Ali to the Viceroy has been telegraphed to England before even it has been allowed to transpire in India. In London, the tenour of the Ameer's reply is regarded as distictly unsatisfactory, and if this be true, a campaign is of course inevitable. But our correspondent adds that it is believed in London that no regular advance will be made into Afghanistan before the beginning of next month. It is only fair, however, to the Government of India to state that all our Indian telegrams to-day point to the most strenuous efforts to complete the preparations for attack. From all quar-

ters, troops are being hurried forward to Peshawur' and if the Ameer's troops have already driven the Khyberees half-way into the Khyber Pass, and have there established their positions with strong parties a hundred yards apart, it is difficult to see how a collision can be long postponed. Not the least important item of intelligence that reaches us this morning, is the information that not only are the members of the Ameer's army at Ali Musjid deserting wholesale for want of food, clothing, and pay, but that the two sons of the most influential Mohmand chief have come into Peshawur to offer us the assistance of 500 Mohmands at once."

—There was again a large increase in the number of deaths in the North-West Provinces in August, when the total rose to 113,741 as campared with 91,619 in the previous month, and 66,090 in the corresponding month of last year. The increase was from cholera, fevers and bowel complaints.

—The *Guzerat Mitra* says that a Hindoo student at the Ahmedabad Training College was some time ago adjudged guilty by Rao Saheb Mahipatram Roopram, the Principal of the College, of some breach of discipline, and was find five rupees. The student labouring under a hallucination of being wronged by his teacher, determined, as he afterwards said on his death-bed, "to quit this world of lies and intriguing," by administering to himself a quatity of arsenic—a resolution which he soon carried into execution.

—Deaths last week, 604.

—The Rev. J. D. Morrison, M. A., is appointed to officiate as Chaplain of the Church of Scotland at Mhow.

—*Examiner*: "Mr. Gladstone's article in the latest number of the *North American Review* is an enormous bone for all manner of controversialists to worry over. It contains the elements of limitless controversy, for in it the greatest of living statesmen lays bare the very foundations on which rise the imposing superstructures of the British Monarchy and the American Republic. Digging simultaneously about the roots of such institutions almost necessarily involves comparisons, and comparisons are proverbially odious. In penning "Kin beyond Sea" Mr. Gladstone has evidently been at extraordinary pains to eschew offence; but, as might in the circumstances have been expected, he has not altogether succeeded. Our "leading journal" does not know whether to laugh or cry over certain of the passages of the *North American*, which on the other side of the Atlantic has already run through six editions—so great is the interest which the production has excited among the citizens of the United States. The candour of the article is simply admirable, and it may well be that it contains the germs of an Anglo-American alliance beside which the tawdry Oriental imperialism of Earl Beaconsfield must be esteemed poor indeed. While the Premier is groping after a hopeless policy in the despotic East, the ex-Premier, with a true instinct for liberty, seeks to redress the balance by drawing closer our ties and sympathies with "our own flesh and blood" in the free West. What he has written in "Kin beyond Sea" is like bread cast on the waters, which may be found after many days. Mr. Gladstone does not in so many words, foreshadow a time when the two great branches of the English race shall reunite to form one omnipotent State; but in the womb of futurity stranger eventualities may lurk.

Selections.

THRILLING STORY OF AN OHIO LADY CRUSADER.

In an address by Mrs. S. K. Leavitt, before the National Woman's Temperance Convention, she gave the following account of crusading in Cincinnati, Ohio, as reported by Mrs. M. E. Winslow, for *The Morning*:—

People at the East have little idea of what the Crusade really was. One of our local papers described its opening in these terms, "The devil woke up! The women on their knees!"

I always knew that liquor was an awful thing, but I felt no responsibility about it, and when I first heard of the crusading in Hillsboro and Washington Court House, I almost felt in my heart, though I did not say so, that it was a misapplication of prayer. But there came to *that city of three thousand liquor saloons*,—open twenty-four hours of every day, and seven days of every week, with an average of fifteen thousand men pouring out death by the glass all the time,—*a call for the women* to meet and consider the subject in a certain church. I went to my room and asked the Lord what I should do. It was a short prayer, for in ten minutes I was at the corner with my bonnet on, on my way.

The church was fuller than I had ever known it, women old and young, rich and poor, praying and sobbing, and such prayers I had never heard. In an hour or two, about eighty of us started—I hardly know how we did it—for one of the most fashionable liquor saloons; the wealth represented by those eighty ladies being over three millions of dollars. We walked two and two; some men blessed us as we passed, and some cursed.

We went into the "Sample Room," and asked permission for a moment of prayer, which was granted. You cannot imagine the praying we did, as we agonized that Jesus Christ would come and convert that rum-seller. Thousands of people gathered outside in a few minutes. I had never opened my mouth even to pray in public before, but God opened it now. We were there thirty or forty minutes, and then went out where men pointed a finger of scorn at us, and every one thought we would be crushed. But we never felt so near heaven as we did then; we walked homeward, singing,—

"There is a fountain filled with blood,"

Every day after that we met at nine o'clock, and went out in bands every hour, visiting different saloons, hundreds following us.

One day I led a band of eighty or a hundred to the Esplanade. The authorities had said, this must be put down, but the Mayor had privately given orders to the police to be scarce where the women were. We did not know that, and after visiting fourteen saloons, we marched towards the Esplanade, where we found a dense mass of several thousand men awaiting us. I heard a man say,—

"*Jack, a woman's foot shan't touch the Esplanade to-day!*" and I said, "Lord, give us the Esplanade!"

One great brutal-looking fellow stood in my way, debauched and degraded, yet with a look which told there was a heart somewhere, and I took it for granted this was "Jack." Bless God for woman's intuition! I walked up to him and said, "Jack!" He started as if he wondered how I knew his name. "Jack, we are a band of broken-hearted mothers and wives, weeping and praying because you are all going to hell as fast as you can go. We want to pray here, right by this fountain, and I want you to make way for us and keep the men still till we get through our service."

First he looked like thunder; then he looked foolish: then I smiled at him—always smile at a man if you want him to do what he don't want to—and he said, with a fearful oath, "I'll do it! Make way for the Crusaders!" and as he forced his great, brawny shoulders through the crowd many voices shouted, "*God bless the Crusaders!*"

I never asked the Lord for a policeman again. I'd rather have "Jack." At last we stood close to that central fountain which is the glory of Cincinnati, and sang,

"Jesus the water of life will give,
Freely, freely, freely,"

and I think there must have been joy among the angels of God at the chorus that rang through the square. Then we sang "Rock of Ages," and then I talked to the crowd. I forgot all about the liquor saloons, and thought only of Jesus Christ upon the cross. I then called upon all who wanted to be saved and have us pray for them to kneel down, and two thousand men, mostly reeking with the fumes of rum and tobacco, knelt there upon the pavement seeking Christ with tears and sobs.

The next day our church was so full that we must have some place to hold the overflow, and we telegraphed to a leading clergyman that we must have his church in ten minutes. "Ten minutes, do you say? You shall have it in five," was the answer, and in ten minutes it was packed to overflowing; and afterwards we held two daily meetings.

By this time here was such a falling off in the liquor trade that the Mayor and Common Council, twenty-three of whose members were in the liquor trade, said the Crusade must be stopped; so they raked up an old sidewalk ordinance which said that no group of more than three should occupy the sidewalk at any one place and time. But we knew nothing of it, and we went to a saloon where we were denied admittance, so we knelt outside. The pavement was eighteen feet wide, of which we occupied about thirty inches. I was leader that day and gave out.

"Rock of Ages, cleft for me,"

when a policeman laid his hand on my shoulder and said,

"Mrs. Leavitt, you are under arrest."

"All right," I said,—

"Rock of Ages, cleft for me,
Let me hide myself in Thee."

And then we prayed for that policeman, and for the others, and for the crowd. We tried the patience of that policeman a little, for our service lasted sixty minutes. Some shouted, some cried, but all were happy; and then we rose and walked in an orderly manner, two and two, about two miles, to the station-house. As soon as we got there we kneeled down and prayed again, and then they asked our names, nativity, and ages. They took mine first, and while they were taking the others I thought, may be the Lord had something for me to do there; so I went round to the cells and talked with the inmates. In one I found a boy of eighteen, who said,—

"I wouldn't have my mother know I am here for all the world. I came in under an assumed name."

So I visited every cell, and pointed every prisoner to Christ. I tried to guess a conundrum. I never guessed one in my life, and I will give it to you: "How is it that *every one I spoke to* was put in for *drunkenness*, and we forty-three women were brought there for trying to *put it down*?"

We expected to be sent to the workhouse for thirty days; so presently the husband of one of our number came in and asked in the most touching tones,—

"What shall I do with the baby?"

"Go home and feed him," said his wife. "I wouldn't desert my post for twenty babies."

Then the Mayor came in. You have heard of the man who drew an elephant in a lottery, and then did not know what to do with it. The Mayor looked just like that man. At last when we had stayed two hours, the Common Council excused us all till Monday on parole. So we marched back to the church and gave our report, and it seemed as though the roof would come off with the ring of the doxology that followed.

On Monday morning we went to the police court, and while they were trying the prisoners who were arrested for drinking liquor, we, who were arrested for trying to stop them, went round, preached Christ, and got twenty signatures to the temperance pledge. When our turn came, they did not know what to do with us. We had put on all our best things, and though I say it, were forty-three of the prettiest-looking women in Cincinnati, all just as happy as could be; six of us were ministers' wives; three, wives of rich bankers, and all the rest of wealthy citizens. At last they told us we had been naughty, but they would forgive us this time if we wouldn't do so any more. We went back to the church, and then a few of us went out crusading the same day.

At this time the Crusade began to change its form into steadily organized work of going out in parties of three or four, and we have been doing this ever since. Homes have been blessed, souls saved, saloons closed, and from that Crusade has grown this great national and international Woman's Temperance organization, which embraces twenty-three States, and has its vicepresidents in Calcutta and the Sandwich islands.—(*Chr. Herald.*)

THE WESLEYAN CONFERENCE.

The recent Wesleyan Conference in Bradford was in many respects the most remarkable ever held in the annals of this branch of the Church of Christ. All the sessions of the Conference, and the special services in connexion therewith, which together have lasted for over three weeks, were attended with the unction and power of the Holy Ghost. Especially was this manifested during the last week, when the Conference consisted of ministers and laymen, for the first time in the history of Wesleyan Methodism.

The greater part of Wednesday was devoted to prayer and conversation on the Lord's work throughout the country, and will ever be remembered for the overwhelming baptism of the Spirit, which bowed the whole of the brethren before God. A very blessed "holiness service" was held in Manning-lane Chapel, which was crowded, on Monday, Aug. 5.

Among the more important of the decisions arrived at, it was resolved that 'ay agents to carry the Gospel to the "unchurched masses" shall be extensively employed in conexion with the home missions, and that the third Sunday of October in each year shall be specially devoted to prayer and effort for the conversion of children and young people.

In connexion with Foreign Missions, it was decided to take up the work in Central Africa, a brother present offering £1000 to start the Mission immediately. It was also decided to commence a mission in Cyprus as soon as possible.

Sixty-three young ministers were ordained to the work of the Christian pastorate, and 120 young men passed as candidates for the ministerial office; eight ministers were set spart for special evangelistic work in the villages where the Gospel of Christ is not at present known; fifteen of the brethen were also set apart for Gospel aggressive work among the army and navy.

The words of the Master, to "work while it is called to-day, for the night cometh when no man can work," came home to the members of the Conference with peculiar force and solemnity, from the fact that

two sudden deaths took place in the Conference Chapel during the proceedings: the first, Rev. P. C. Horton, during the first week; and Mr. E. Allen, on the last day of the sittings. Both the brethren were well known as devoted servants of Christ, and no doubt passed directly from the fellowship of the Lord's people on earth to the fuller joys of heaven. The prayers of the readers of THE CHRISTIAN are asked that the year now commenced may be unexampled in the winning of souls for Jesus, and the perfecting in holiness of the people of God.—(*Christian.*)

C. C.

WAS IT AN ACCIDENT?

Many a seeming accident illustrates Cowper's lines:

"God moves in a mysterious way,
His wonders to perform."

Dr. Hamlin, so long the head of Robert College, Constantinople, tells of one of these "accidents." One hot day in July, 1839, while passing the Galata Custom House, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall apparently dying of cholera.

"Do you speak English?" asked Dr. Hamlin.

"Yes," said the man, following the word with an an oath.

"Are you an Englishman, or an American?

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left, he called on his missionary friend to say good-by. Lingering for a moment by the door, he said—

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

There years after, Dr. Hamlin received a letter from him, which thus began:

"*Dear Mr. Hamlin*:—Thank God I still survive the ded! I am here workin' and blowin' the gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote:

"*Dear Mr. Brown*:—Blow away, brother, blow! Yours, in blowing the same gospel trumpet,

WILLIAM GOODELL."

Twenty five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown who has done a great deal of good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying, *a blasphemous dog* (his own words), in the streets of Constantinople, and you picked him up and saved him, soul and body. Is it all true, or is it in part a sailor's long yarn?"

What seemed the *accidental* passing of Mr. Hamlin down a street in Constantinople, was the means by which God saved "a blasphemous dog," and sent him "blowin' the gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God' moral government?—*Youth's Companion.*

PLAYING TO SOME PURPOSE.

A TRUE OCCURRENCE.

Mr. Editor: Dear Sir—Some time since I read in THE EVANGELIST an article from the pen of Rev. Dr. Cuyler, entitled "Boys and the Bottle," which interested me very much. Since then, I have been made acquainted with a similar, though more dramatic, and consequently more interesting case, which I herewith send you. And as it is a case of real acting, I hope Dr. Talmage will at least suspend judgment until after the jury report, which in this case shall be your readers. And now for the story.

In one of the populous Western cities, next door to the place where I was a guest, stood a magnificent dwelling. The house was large and commodious. The grounds were beautifully laid out, and three lovely children in their childish glee sported on the lawn. Now and then a sweet, but sad-faced little lady, would come to the window, or out upon the porch, and watch with a pride and fondness only known to a mother, the frolics of her cherubs. Her countenance would light up, and she seemed in a measure to live over her childish days. Then a shadow would come over her fair face as she would go back out of sight, from both children and friends, and perhaps be seen no more that day. I asked my hostess what was the cause of this melancholy, that seemed to pervade the life of her neighbor, when it would seem that she ought to be happy in her palatial home? Said she: "It's a pity that one so good and lovely as the lady in question really is, should be unfortunate enough to have a poor dissipated husband. He is wealthy, and she has every thing that money can buy, and her husband is proud of her, but his appetite for strong drink overbalances every other quality he possesses, and he hardly sees a sober moment. She is so completely crushed and heartbroken that she seldom goes out, only to church, and to make her calls among the poor and afflicted—for she is very charitable, remarked my friend—and one of the purest-mined women I ever met. She seems to double her efforts to make home pleasant for her children, and instil into their minds beautiful lessons of love and charity."

How I pitied the dear little lady shut up in her gilded cage with a beast in human form, and with one who only few years before had led her to the altar a blushing bride, and had promised before God and man, to love and cherish the beautiful being who had placed her hand where her heart had been, in his keeping. During my stay of three weeks there was hardly a night he was not carried home drunk, or came reeling from his carriage to the house.

Two years have elapsed, and I find myself once more the guest of my friend. Upon seeing the house and grounds adjoining my friend's residence more beautiful, if possible, than on my previous visit, a sprightly gentleman alighting from his carriage, and the shout of joy from the children, as he ascends the steps of the graded grounds to the house, the kiss each child is so anxious to bestow, and the heavenly smile that lights up the countenance of my sweet little friend as she appears at the door with outstretched arms to welcome with a kiss her husband, I instantly inquire of my hostess, "Has Mrs. C——lost her husband and married again, and you have not told me?" "Why no, child," she replied; "that is the man you saw reeling home almost every night when you were here two years ago." Is it possible?" I cried; "O I am so glad and happy, for her sake. But please till me how his reformation came about." "The story is soon told," said my friend.

Soon after you left here, on your previous visit, Mr. C——was taken very sick with a severe attack of rheumatic gout, and confined to the house. He lay upon the couch in the libary one day, which overlooks the children's play-ground. His patient wife sat bathing his swollen feet, when all at once there arose a shout from the children who were playing on the lawn. "All right, Rob, we'll do it; it will be fun. You get drunk and come home and whip me, just as papa does. And here, Dolly," speaking to his little sister, "you must be mamma, and cry, and get Robie to go to bed." "Oh," said the agonized wife, "I must call the children in." "No, my dear," said her husband, in the same tender tone that had characterized his manner towards her in years gone by, "let them go on. It will do me good." And there the two sat and watched them play—for play it was in good earnest. There he saw his children mixing molasses and water to imitate whiskey, then drinking, reeling around, falling down, and whipping little Charlie; Dolly crying, and finally succeeding in dragging Rob off to bed—using one of the rustic settees for a bed.

The father was struck dumb with amazement, and instantly calling Robert, his eldest son, to come into the house, he obeys, and with flushed face enters the library, and in his frank and manly way asks "What do you want, father?" The father replied in such tender tones that it caused the boy to start and wonder. "My son, how long have you practised the act you have been playing?" "Father," said Robert, "I was only trying to act as you do sometimes. I never played it before. I am sorry, papa; forgive me. I know it was wrong." "No, my child," said the truly penitent father. "It was wrong to do and to act as I have before my lovely children, but your playing drunk has saved your father from ruin. I will never touch another drop of intoxicating drink as long as I live." The boy, rushing to his father's arms, cried "O papa, I am so glad. Wont you never make our sweet mamma cry any more?" "No, never!" "Wont you never whip our fun-loving Charlie any more?" "No, my son, never!" Then hearing the sobs of his mother, he instantly came to her side, and said "Mamma, please tell me what you are crying for." "My child," she said, "I am crying now for joy." "Well, mamma, I don't think you can do anything wrong, you are so good; but it seems so funny to see any one cry for joy. I feel like thanking God," and immediately he knelt by his father's side and in a few simple words thanked God for the promise his father had made them, and asked for Divine mercy to help him keep that promise.

This caused a groan to escape the lips of the sorrow-stricken father, and when the childlike and simple prayer was ended, he called his son to him and embraced him, and wept like a child. When he had become a little more composed, Mr. C—— said: "Robert, go and tell your mother's pastor to come here immediately." The boy quickly did his bidding, and in the interval between the boy's exit and his return with the minister, the fond husband drew his sobbing wife tenderly to his bosom, and there pledged himself to God and his family, and implored our Heavenly Father to hear his vow, never again to touch the wine cup.

When the pastor, of fine gray-haired old gentleman, entered the apartment and heard the joyful news, tears glistened in his eyes, and grasping his hand, Mr. C——said; "Will you pray for me, and thank God for having given me a wife capable of the noblest things?" And when the prayer arose from the trembling lips of the grand old man, the hour and place seemed so sacred to the husband and father, that he suppressed each motion and sob, until his whole frame shook like an aspen. When the prayer was ended, the minister had a long talk with the invalid, and among other things he said: "Don't you think you had better sign the pledge?" "No!" said Mr. C——, "there is no need of that, with the prayers of such a wife and children as I have got. I am *cured*! I shall never touch liquor again." *And he never has.*

From that day he commenced to improve in health, and very soon he was able to go to his counting-house, and attended strictly to business. In place of the bloated drunken being you saw two years ago, you now see the clear countenanced, sprightly, affectionate husband and father you saw alight from his carriage a few moments since.

Not only that, he has joined the same church that his wife was so long a devoted member of; and they are truly a happy Christian family—made so, he says, by the prayers and influence of a noble and exemplary wife and children. The prayer offered up by his dear boy, only ten years old, completely cured him of his appetite for liquor, and at the same time converted him to Christianity.

This I take as a direct answer to prayer, and a triumph for our beautiful religion and the cause of Christ. The play, trying to act as papa did, made the father "see himself as others see him," and the prayer of his little boy finished the work already begun. Let every reader thank God for such manifestations of His power, and do more real work in His vineyard.—(*N. Y. Evangelist.*) M. L. G.

OUR LORD'S PERSONAL PRESENCE.

Is Jesus Christ present now in this world, or is he absent? Is he personally far away, or is he near? The Russians have a saying, "God is out of sight, and the King is a great way off." Ought we to have a similar feeling in reference to the Person of our Lord and Saviour Jesus Christ?

As the sentiment of piety grows in any Christian heart, the sense of some personal relationship will grow, becoming more constant, more realistic, more near, and more intense and influential. Love for a person never grows without a growing feeling of the desirableness of the presence of the person loved. With the increase of Christian piety there always comes an increase in the longing for the manifestation, "the revelation," of Christ's personal presence. Everywhere the prayer of the disciple is that Jesus would "manifest" himself unto them in some deeper, more vivid, more actual and perceptible way than he does to the "world." The first disciples clung to the Master with a sentiment of personal attachment which was continually growing more and more profound and entirely captivating. The first real apprehensions that he might depart from them, and they be separated from him, filled their souls with unutterable grief. They began to taste the bitterness of a more than orphan's woe. They had just begun to "discern the Lord's body," see through the outward semblance of his humiliation in the Son of Man, and perceive, in some measure, the ineffable personality and glory of the Son of God. They had seen the Man; they were beginning to see the More than man. The necessity to them of his personal presence with them seemed absolute. And what meaning could there be to "the gospel of the kingdom"—that kingdom of heaven on earth, of which he had spoken so often as being *near*—if the King himself were to be *absent?*

Nevertheless, as to his localized bodily presence, Christ did leave them, and withdraw from mortal view. He who had "come forth from the Father," returned to the Father. Did that return imply his persona

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absence from this world? Jesus had begun his earthly ministry with the proclamation that the Kingdom of Heaven was near; a little later, and still more specifically, he affirmed that there were some standing by who would not experience death before they had *seen* the kingdom coming "in power and glory;" and just before his crucifixion, he foretold what should be the "sign" of the end of the then-existing dispensation, superseded by the new and everlasting "age" with its "better covenant;" and his last discourse to his disciples just before the ascension—the evident withdrawal of his bodily presence—was concerning the "gospel of the kingdom," thrilling their souls with "fear and great joy." The moment they had seen this vanishing from outward sight of the bodily aspect of our Lord, they were assured, by angels, that the departure of the localized bodily form did not mean the withdrawing of the Lord's personal presence. On the contrary, the sight of that vanishing Form, which the clouds received out of their sight, was given them as the parting *token* of that yet more real personal presence which should be with them "always even unto the end." So certainly as they had seen the one, so surely should they perceive the other. Once, once for all, on the day of Pentecost, there was seen by them another visible token of that unseen, yet not unseen, Personal Presence of the Christ within his church through all days, age without end.

Now no more entire mistake could be made in the use of language, than to confound the "bodily" presence to the risen Christ with his "personal" presence. The too common usage of speaking of the "personal" presence of Christ as a synonym for his corporeal presence is wholly unwarranted and wrong. It is false, misleading and pernicious. If Christ is only personally present when his bodily form is visible to mortal eye, then when not so seen, he is not present. But it is as poor a service as any man can render to the church of Christ, to go about trying to persuade its martyrs and confessors the world over, that their consciousness of the personal presence of Christ with and within them is only a delusion, and their faith in the promises of such presence only a snare,—that their devotion is given only to an *absent* Leader; their joy is only in an *absent* Friend; their confidence only in an *absent* Helper; their communion with Christ which often makes their hearts burn within them is communion only with an effluence, an abstraction, and *not* with a *Person!*

What the church of to-day needs, supremely is, not to be persuaded *out of* the belief that the Kingdom of Heaven, in power and glory, is already in force, and that its divine Lord is personally present, evermore "walking amid the golden candlesticks"; but to be persuaded *into* this belief. The churches have no greater want than to be convinced afresh, and to be penetrated through and through with the conviction of just this truth. Every mission enterprise, every reform movement, every effort for making our churches a power for righteousness in the land, needs to be arrested, pervaded, awed, inspired, cheered, thrilled, empowered by the conviction of the Personal Presence of our Lord Jesus Christ in the now-existing power and glory of his ever-advancing kingdom.—(*Advance.*)

TELEGRAPHIC NEWS.

London, October 11th: Disappointment is being felt in all quarters at the delay in seizing the Khyber Pass, and it is considered imperative that the Kurrum and other Passes should be occupied by the British before winter sets in.—The Russian press is assuming an aggressive tone. The Russians refuse to evacuate Burgas and Kirkilissa.—The Russians have definitively occupied Kizlirjart in Turkestan.—Mr. Caird has started for India in connection with the Indian Famine Commission. Consols yesterday closed at 94¼, being a fall of three-eighths.

11th: The Russian troops have again occupied Tchekmedje and Tchatadja, situated close to Constantinople.

London, 12th: The stoppage of the further withdrawal of Russian troops from Turkey is intended to accelerate the definitive conclusion of the Treaty of Peace with the Porte.—A fire took place at a theatre in Liverpool last night, when a panic ensued and a frightful rush was made for the doors, during which thirty-seven persons were killed and many injured.—Messrs. Heugh Balfour and Co., of Manchester, have suspended payment, with liabilities amounting to between one and two millions sterling.

14th: The uneasiness felt concerning the situation in Turkey is increasing. The Russians are returning to Adrianople, and have insisted on the Turks evacuating Eskibaba, which the Turks have evacuated. The foreign Ambassadors at Constantinople have sent attaches to verify the movements of the Russians.—The Turks are now strengthening the lines of defence around Constantinople.—The relations between Turkey and Austria are strained. Austria maintains her right to occupy Novibazar, which, however, the Turks dispute, and are sending troops there. Her Majesty's ships Raleigh and Monarch have been ordered to Smyrna.—Monseigneur Dupanloup, Bishop of Orleans, is dead.

Vienna, 14th: "The number of Austrian troops at present garrisoning Bosnia and Herzegovina has been reduced to one hundred thousand men.—The difficulty respecting Novibazar will probably be amicably arranged.

London, 15th: The house of T. D. Findlay of Glasgow has stopped payment, with liabilities of £200,000.

Constantinople, 15th: Russia, yielding to the advice of her colleagues as regards the administration of Roumelia, has agreed to uphold the Berlin and not the San Stefano Treaty.—A Note has been issued by Count Andrassy in which he refutes the charges made by the Porte against the Austrian troops of cruelties in Bosnia and Herzegovina.—The great Powers disregard the appeal made by the Porte asking them to compel Austria to conform to the declarations made at the Congress.—A circular despatch from the Russian Government alludes to the impotence of the Porte to cope with the massacres after the withdrawal of the Russian forces, and urges common action of the Powers in the matter.

London, 16th: Sir Michael Hicks Beach, Colonial Secretary, and Mr. Smith, First Lord of the Admiralty, have given up the idea of visiting Cyprus in consequence of the foreign complications which threaten the Government.—General Warre has been gazetted Member of the Council of H. E. the Governor of Bombay.

Vienna, 16th: Count Beust, Austro-Hungarian Ambassador in London, has been appointed Austro-Hungarian Ambassador in Paris, which appointment the German press view in an unfriendly spirit. Count Karolyi will succeed Count Beust in London.

Berlin, 16th: The German Parliament has read for the second time the Socialist Bill, which is limited to two and a half years.

London, 17th: England and France have arranged that M. de Blignieres be appointed Minister of Public Works and Agriculture in Egypt, at the same time having control over the Egyptian railways and harbours, with the exception of the Alexandria harbour. The *Times* condemns the arrangement as tending to induce international rivalry and cripple the actions of Mr. Bivers Wilson.

PASSENGERS SAILED.

Per P. and O. Str. *Khiva*, 14th :

For Southampton.—Mr Jas Tatnall, Mrs Thomsen, and Dr Kavanagh.
For Brindisi.—Mr L Neill.
For Venice.—Mr C E Benn, A Lady and a Gentleman, Lt G D M Nisbett, and Mr M Lucie.
For Suez.—Mr Pritchard, Mr and Mrs Jackson and infant, and Mr Fariger.
For Aden.—J Dhunjeebhoy, Major Budd, Mrs Budd, Sumsoodin and mother, Jaiwaz Ganjee and friend.
For Marseilles.—Mrs Fletcher.

PASSENGERS ARRIVED.

Per Str. *Trentham Hall*, 13th :

From Liverpool.—Mr M M Neville, Mrs Cannell and infant, Mr Arthur J Waring, Mrs Pryce Phillips, Master Frank Pope, Mrs Griffiths and child, Mr J Hewitt, and Mr and Mrs Steel.
From Port Said.—Mr C O'Leefe.
From Suez.—Rev J G Bear.

Per P. and O. Str. *Teheran*, 16th :

From Suez.—Capt Sadling, Lieut-Col Downing, Mr Blair, Mr Langley, Mr West, Mr J Silcock, Mr A Forbes, Genl Stewart, Mr Schroder, Mr Sehlunk, Mr Ross Mangles, Mr Fox, Mr Drennen, Mr H Silcock, Mr Mallett, Mr Moore, Genl Nicholls, Mrs Frere, Capt and Mrs Jacob, infant, and child, Mr Williams, Mr Hosack, Mr Fraser, Mr Driessen, Mr Chase, Mr Church, Lieut A Doyle, Mr Brandon, Mr and Mrs Downs and two children, Mr Peterson, Mr Cameron, Mr Ellis, Mr Wilson, and Mr J Landry.

Domestic Occurrences.

BIRTH.

HOLLAND—October 11th, at Lanowlee the wife of Mr. S. S. Holland of a son.

MARRIAGE.

NORONHA—NEIL—October 9th, at St Patrick's Church, Poona, by the Rev. Fr G. Wenniger, Emil. John Noronha, British Medical Service, to Penelope Ellen Neil, daughter of the late Apothecary J. Neil.

DEATHS.

OTTO—October 11th, at Bombay, F Otto, Coachbuilder, late of the "Sungum," Poona, aged 57 years.
WISE—October 15th, at Lower Colaba, Susan Wise, widow of the late Mr. William Wise, Bombay Pilotage Establishment, aged 87 years.

"BOMBAY GUARDIAN."

Subscriptions received from 12th Sept. to 19th Oct. 1878, at the new rate.

Mrs. Barton, 31st. October 1878, Rs. 1; G. Ainsworth, 31st July 1878, Rs. 1; G. Ainsworth, for Customs, 25th July 1878. Rs. 1; Mrs. M. Baird, 31st October 1878, Rs. 1; C. B Sharman, 30th September 1878, Rs. 3; R. J. Sharman, 31st July 1878, Rs. 2-4; D. E. Gostling, 12th April 1878, Rs. 6; Mrs. Anderson, 1st October 1879, Rs. 9-4; G. J. Catley, 31st December 1878, Rs. 1-8; W. C. Girlings, 7th January 1879, Rs. 2; W. Carroll, 7th January 1879, Rs. 2; Messrs Geo Street and Co., for Advertisement 1878, Rs. 35.

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PRIZES OFFERED FOR CHRISTIAN WORKS IN THE MARATHI LANGUAGE.

With the view of encouraging Christian Literature in the Vernacular, the Christian Vernacular Education Society offers two prizes of Rs. 125 and Rs 75 respectively, for the best and next Best Marathi Books. The choice of subjects is left entirely with the writers. Stories, biographies, dialogies, poetry, travels, in short anything interesting and instructive will be received in competition, it being understood that all such works must come distinctly within the limits of Christian Literature.

The works may be translations or adaptations of works in other languages, as well as original. They should be writen in pure, plain, and idiomatic language and should be well fitted to interest and instruct the common people of this country. There is restriction as to the nationality or residence of the writers.

The size of each book should be between 100 and 200 pages 12 mo. in the common type. The manuscripts intended for competition should be sent to J. S. Haig, Ahmednuggur, before the 31st of December, 1879. Each should bear a motto and be accompanied by a sealed envelope bearing the same motto, and containing the name and address of the writer. The successful works will become the property of the Christian Vernacular Education Society.

J. S. Haig
C. V. E. Society.

Ahmednuggur, Oct. 14 1878.

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